

**TEACHER'S GUIDE AND
ANSWERS**

for

**THE ERRORS OF
CALVINISM**

VS.

**THE BIBLICAL VIEW OF
GOD AND MAN**

Lesson 1: What Is Calvinism and Arminianism?

DISCUSSION GUIDE

In a discussion of a subject as involved and widespread as Calvinism, the teacher needs all the resources he can get. That is part of the reason for this guidebook. The pupil book cannot possibly say everything that needs to be said or give all the Scriptures that would be pertinent to a given subject. For this reason, additional quotes, Scriptures, and other resources will be shared.

Some of the discussion questions are rather

The Eternal Security Teaching, J. L. Stauffer

The Sword and Trumpet (Bound Volume), Vol. 1-10. This book is **no longer available**. It contains numerous helpful articles on Calvinism. The Pupil and Teacher Guides will refer to these from time to time.

Calvinism, Arminianism ... Which?, Berry (tract)

The Christian and Romans 7, Shem Peachy

The Knowledge of the Holy, A. W. Tozer (the attributes of God)

Word Study and Terms

Each lesson will begin with a

use the term *total depravity* but would not attach to it the Calvinistic notion that people cannot even respond to God.

The definition of *perseverance* is the Calvinistic definition. Again, we would certainly believe in the perseverance of the saints but not in the same way. The Bible teaches that believers who hear Christ's call and follow Him in obedience will persevere or hold out in the Christian life (John 10:27, 28).

Joh 10:27 My sheep hear my voice, and I know them, and they follow me: Joh 10:28 And I give

unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

We will go into much more detail in the lesson on perseverance (Lesson 7).

Calvin and Calvinism

The description in the Pupils Guide is, of necessity, brief. As time would permit, you could share the following additional details about Calvin and his teachings.

Calvin's *Institutes of the Christian Religion* includes much more

Arminius and the Anabaptists

Arminius was born in Holland in 1560, just one year before the death of Menno Simons. So his adult life did not overlap with either Simons or Calvin. In the last two decades of his life (1590-1609) Arminius wrote much to refute Calvinism's five points. Arminius nor his followers accepted nonresistance or some other Biblical doctrines held by Anabaptists, although there were friendly relations between them. The Anabaptists had held very similar beliefs about God, Christ, Man, and Salvation but had held them for several

generations before Arminius.

The Anabaptists of Holland never called themselves Arminians, though they held many Arminian views. They thought of themselves as, above all, Biblicists. Today we feel the same way. In the matters under discussion in these lessons, we would consider ourselves as Arminian in view though not followers of Arminius in every respect. We are Arminian in doctrine as well as Anabaptist and Biblicist.

The Five Points of Calvinism

The definitions of the five

Weakness on this doctrine has led many to minimize the sovereign claim of God on their lives. Further passages on the sovereignty of God include: Exodus 15:18; Joshua 2:11; Psalm 24:1; 93:1, 2; 135:5, 6; Daniel 2:20, 21; John 19:11; Acts 17:24-26; Heb. 1:3; Rev. 1:6; 4:11.

Exo 15:18 The LORD shall reign for ever and ever.

Jos 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage

in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Psa 24:1 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.

Psa 93:1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Psa 93:2 Thy throne is established of old: thou art from

everlasting.

Psa 135:5 For I know that the LORD is great, and that our Lord is above all gods. **Psa**

135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Dan 2:20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: **Dan 2:21** And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth

wisdom unto the wise, and knowledge to them that know understanding:

Joh 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Act 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Act 17:25 Neither is worshipped with men's

hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Act 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand

of the Majesty on high;
Rev 1:6 And hath made
us kings and priests unto
God and his Father; to him
be glory and dominion for
ever and ever. Amen.

Rev 4:11 Thou art worthy,
O Lord, to receive glory
and honour and power: for
thou hast created all
things, and for thy
pleasure they are and
were created.

The list could go on.

The fact that God is so
powerful and in complete
control over the universe does
not at all deny that He has the

power to limit Himself or to alter His manner of working for the good of mankind whom He has created. One would expect an all powerful, loving God to make provisions for us.

Discussion Questions

One can find dozens and dozens of Scriptures that describe conditions mankind must meet for God's blessings, for salvation, for God to hear and answer. In the lessons on Perseverance of the Saints (Eternal Security) many will be discussed in detail. For your present needs here are just a few "if" passages: Matthew

19:17; 21:21; John 7:17; 8:31; 10:9; Romans 8:13; 10:9, 10; 11:22, 23; I Cor. 15:2; I Timothy 2:15; I John 1:9; 2:3; 2:24; 5:14.

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the

fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and

shall go in and out, and find pasture.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Ti

2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that

which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

Calvinists make much of giving to God all the glory and not limiting Him in any way. They will claim that Arminian teaching binds God's hands and subjects Him to the control of man. What they fail to consider is that their doctrines limit God.

Lesson 2: Principles of Biblical Interpretation

DISCUSSION GUIDE

This lesson is an excellent foundation for the remaining lessons because Calvinists so often resort to violations of these principles of interpretation to prove their points. Especially common is the habit of taking verses or passages out of context (their surroundings) and giving words meanings that differ from the ordinary use.

It is not so necessary for students to remember words such as *hermeneutics*, *exegesis* and

eisegesis as it is to remember the concepts. Do not spend a large part of the class period on the introduction or the **Preparation for Bible Study**. The latter is mainly for student inspiration. Devote well over half the class period to the **Five Rules for Biblical Interpretation** and the **Discussion Questions**.

Additional Helps

Nelson's Illustrated Bible Dictionary, “Bible, Interpretation, of” (Good on principles of Bible study and interpretation.) Available from CLP.

Five Rules of Biblical Interpretation

These five rules are not the only rules for Biblical interpretation. (See Discussion Question #2.) But these rules are foundational and are the most helpful and useful for our study.

Consider the example of the Bereans

Act 17:10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into

the synagogue of the Jews.

Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

(Acts 17:10, 11)

who searched the Scriptures for truth. Note that they did not search to prove Paul wrong or to back up preconceived notions. Theirs was an honest search for truth.

Rule #1. Many people have been swayed by Calvinistic

19:5; 24:29; John 3:36; 12:46; 14:16; 15:1-10; Acts 27:31; I Cor. 3:14; 7:8, 20, 24, 40; 13:13; Phil. 1:25; II Tim. 2:13; Heb. 7:3; I John 2:6, 10, 14, 17, 24, 27, 28; 3:15; II John 9. The word is translated *remain* in the following passages: John 15:11, 16; Acts 27:41; I John 2:24; 3:9.

Mat 10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

Mar 6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye

depart from that place.

Luk 9:4 And whatsoever house ye enter into, there abide, and thence depart.

Luk 19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

Luk 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Joh 3:36 He that

believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh

15:3 Now ye are clean through the word which I have spoken unto you. Joh

15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the

vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for

without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Joh 15:9 As the Father hath loved me, so have I loved you: continue ye in my

love. Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Act 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as

I.

1Co 7:20 Let every man abide in the same calling wherein he was called.

1Co 7:24 Brethren, let every man, wherein he is called, therein abide with God.

1Co 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Php 1:25 And having

this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for

ever.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught

you, ye shall abide in him.

1Jn 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1Jn 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath

both the Father and the Son.

Joh 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Act 27:41 And falling into a place where two seas met, they ran the ship

aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he

cannot sin, because he is born of God.

These passages offer a clear meaning of the word *abide*.

It is far better to let the Scriptures speak for themselves than to twist them to fit some unscriptural assumptions. *Rule #3*. The Calvinists are quick to accuse the Arminians of taking verses out of context and twisting them to fit Arminianism. It is true that we need to explain in light of the context and other related Scriptures. This may seem like reading our own views into the Scriptures if we are not careful. But we shall see, as the study

continues, that the Calvinists must do much more twisting and “explaining” in most artificial ways to try to prove their notions.

Discussion Questions

1. We may be tempted to minimize the Scriptures that Calvinists magnify. This is not right either. The Bible does teach *predestination, foreknowledge, election, and depravity*. We need to take these doctrines into account and appreciate the Bible teaching on them. The free will of man, which is so abundantly taught in the Scriptures, might seem to many

become guilty of adding to or taking away from the Scriptures and lose out with God (Revelation 22:18, 19).

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of

the holy city, and from the things which are written in this book.

2. Some additional principles of Biblical interpretation (with comments).

a. *Common Sense*. This may seem like a strange principle that would be subject to the whims of man, but it can be very valuable. We need sanctified common sense, of course. An illustration of this principle is John 15:7

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye

**will, and it shall be done
unto you.**

which seems to say that Christians can have anything they ask for. Common sense alone would tell us that there are bound to be some limitations to this. John 5:14 bears this out by telling us of the limits of God's will.

**Joh 5:14 Afterward
Jesus findeth him in the
temple, and said unto
him, Behold, thou art
made whole: sin no more,
lest a worse thing come
unto thee.**

eating meat offered to idols as Paul did. But we do face other heathen customs that need to be avoided because of the appearance of evil, if for no other reason (I Thess. 5:22).

1Th 5:22 Abstain from all appearance of evil.

c. *Distinguish Between Literal and Symbolic Language.* The Bible abounds in figurative language and comparisons. Generally speaking, a passage that is mainly doctrinal such as in the epistles needs to be taken literally. Words like *assurance*, *faith*, *truth*, *love*, *adultery*, *redemption*, *blood*, *sin*, *salvation*

For example, read Romans 8:35, 37-39.

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us. **Rom 8:38** For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

**things to come, Rom
8:39 Nor height, nor
depth, nor any other
creature, shall be able to
separate us from the love
of God, which is in Christ
Jesus our Lord.**

This is a tremendous word of encouragement to troubled and persecuted Christians. In contrast, see the conditions laid down in verses 1, 5, 28 of the same chapter.

**Rom 8:1 There is
therefore now no
condemnation to them
which are in Christ Jesus,
who walk not after the**

flesh, but after the Spirit.

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

See the dire warning of verse 13.

Rom 8:13 For if ye live after the flesh, ye shall die:

**but if ye through the Spirit
do mortify the deeds of the
body, ye shall live.**

Contrast this encouragement
with the warnings of Hebrews
3:1, 12-15; 4:1, 2; 6:4-6; and
10:26-31.

**Heb 3:1 Wherefore, holy
brethren, partakers of the
heavenly calling, consider
the Apostle and High
Priest of our profession,
Christ Jesus;**

**Heb 3:12 Take heed,
brethren, lest there be in
any of you an evil heart of
unbelief, in departing from**

the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should

seem to come short of it.
Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away,

to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? **Heb 10:30** For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. **Heb 10:31** It is a fearful thing to fall into the

hands of the living God.

Another example of the need to compare Scripture with Scripture is Jude 21: **“Keep yourselves in the love of God.”** If you read this verse alone, you might conclude that we are responsible for our own “keeping” and that we remain true to God in our own strength. We must consider that verse with the context and with other Scriptures. Verse 19 speaks of people separating themselves because of their sins.

**Jud 1:19 These be they
who separate themselves,**

sensual, having not the Spirit.

Verse 24 says it is God who is able to keep us from falling.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Verse 1 is addressed to the saints who are “sanctified” by God and “preserved” in Jesus.

Jud 1:1 Jude, the servant of Jesus Christ,

and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Compare also Ephesians 2:8, 9.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph 2:9 Not of works, lest any man should boast.

“Keep yourselves in the love of God” means, then, that we have a responsibility to flee

Lesson 3: The Christian View of Man

DISCUSSION GUIDE

Introduction

The introduction of the pupil's lesson presents the Calvinistic view of total depravity and the corresponding Arminian view with brief explanations. The section, Getting Into the Scriptures, then presents a sampling of the many Scriptures used by both Calvinists and Arminians. The lesson attempts to give a

to *come*; I Peter 1:22—purifying our souls through obeying the truth; John 7:7—If any thirst, let him come; Romans 10:21—God's outstretched hand.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; **Heb 3:2** Who was faithful to him that appointed him, as also Moses was faithful in all his house.

Heb 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his

voice,

Heb 3:8 Harden not
your hearts, as in the
provocation, in the day of
temptation in the
wilderness:

Isa 45:22 Look unto
me, and be ye saved, all
the ends of the earth: for I
am God, and there is none
else.

Isa 55:1 Ho, every one
that thirsteth, come ye to
the waters, and he that
hath no money; come ye,
buy, and eat; yea, come,
buy wine and milk without
money and without price.

Rom 10:9 That if thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my

voice, and open the door, I will come in to him, and will sup with him, and he with me.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Joh 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Rom 10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

How Faith Is Obtained

Here are more Scriptures that show faith as something that must come from our own free wills. As large as this list is, it is by no means exhaustive. See

Psalm 5:11; Prov. 3:5; Matt. 9:22; John 3:14-18; 6:32-35; 7:17; 10:37, 38, 42; Acts 10:34, 43; 13:38-43; 28:23-31; Romans 1:16, 17; 10:6-10; 16:26; Col. 1:23; I Tim. 1:5, 19; 2:15; 6:11; Heb. 5:9; 10:19-23, 35-39; James 2:14-26; II Pet. 3:16-18; I John 2:14-26, esp. v. 24; 3:23.

Psa 5:11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Pro 3:5 Trust in the LORD with all thine heart;

and lean not unto thine own understanding.

Mat 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: Joh 3:15 That whosoever believeth in him should not perish, but have eternal life. Joh 3:16 For God so loved the

world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 6:32 Then Jesus

said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Joh 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Joh 6:34 Then said they unto him, Lord, evermore give us this bread. Joh

6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 10:37 If I do not the works of my Father, believe me not. **Joh**

10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Joh 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were

true. Joh 10:42 And many believed on him there.

Act 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Act 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Act 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

Act 13:39 And by him all

that believe are justified from all things, from which ye could not be justified by the law of Moses. Act 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets; Act 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. Act 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to

them the next sabbath. Act 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Act 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and

out of the prophets, from morning till evening. Act 28:24 And some believed the things which were spoken, and some believed not. Act 28:25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Act 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: Act 28:27 For

the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Act 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Act 28:29 And when he had said these words, the Jews departed, and had great reasoning among

themselves. Act 28:30
And Paul dwelt two whole
years in his own hired
house, and received all
that came in unto him, Act
28:31 Preaching the
kingdom of God, and
teaching those things
which concern the Lord
Jesus Christ, with all
confidence, no man
forbidding him.

Rom 1:16 For I am not
ashamed of the gospel of
Christ: for it is the power of
God unto salvation to
every one that believeth;
to the Jew first, and also to
the Greek. Rom 1:17 For

therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth,

and in thy heart: that is,
the word of faith, which we
preach; Rom 10:9 That if
thou shalt confess with thy
mouth the Lord Jesus, and
shalt believe in thine heart
that God hath raised him
from the dead, thou shalt
be saved. Rom 10:10 For
with the heart man
believeth unto
righteousness; and with
the mouth confession is
made unto salvation.

Rom 16:26 But now is
made manifest, and by the
scriptures of the prophets,
according to the
commandment of the

everlasting God, made known to all nations for the obedience of faith:

Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1Ti 1:19 Holding faith,

and a good conscience;
which some having put
away concerning faith
have made shipwreck:

1Ti

2:15 Notwithstanding she
shall be saved in
childbearing, if they
continue in faith and
charity and holiness with
sobriety.

1Ti 6:11 But thou, O
man of God, flee these
things; and follow after
righteousness, godliness,
faith, love, patience,
meekness.

Heb 5:9 And being
made perfect, he became

the author of eternal
salvation unto all them
that obey him;

Heb 10:19 Having
therefore, brethren,
boldness to enter into the
holiest by the blood of
Jesus, Heb 10:20 By a
new and living way, which
he hath consecrated for
us, through the veil, that is
to say, his flesh; Heb
10:21 And having an high
priest over the house of
God; Heb 10:22 Let us
draw near with a true heart
in full assurance of faith,
having our hearts
sprinkled from an evil

conscience, and our bodies washed with pure water. Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward. Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry.

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. **Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Jas 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? **Jas 2:15** If a brother or sister be naked, and destitute of daily food, **Jas 2:16** And one of you say unto them, Depart in peace, be ye

warmed and filled;
notwithstanding ye give
them not those things
which are needful to the
body; what doth it profit?
Jas 2:17 Even so faith, if it
hath not works, is dead,
being alone. Jas 2:18 Yea,
a man may say, Thou hast
faith, and I have works:
shew me thy faith without
thy works, and I will shew
thee my faith by my works.
Jas 2:19 Thou believest
that there is one God; thou
doest well: the devils also
believe, and tremble. Jas
2:20 But wilt thou know, O
vain man, that faith

without works is dead? Jas
2:21 Was not Abraham our
father justified by works,
when he had offered Isaac
his son upon the altar? Jas
2:22 Seest thou how faith
wrought with his works,
and by works was faith
made perfect? Jas 2:23
And the scripture was
fulfilled which saith,
Abraham believed God,
and it was imputed unto
him for righteousness: and
he was called the Friend of
God. Jas 2:24 Ye see then
how that by works a man is
justified, and not by faith
only. Jas 2:25 Likewise

also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.

2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2Pe 3:17

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2Pe 3:18
But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of

God abideth in you, and ye have overcome the wicked one. 1Jn 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1Jn 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1Jn 2:18 Little children, it is the last time:

and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 1Jn 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1Jn 2:20 But ye have an unction from the Holy One, and ye know all things. 1Jn 2:21 I have not written unto you because ye know not the

truth, but because ye know it, and that no lie is of the truth. 1Jn 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1Jn 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall

continue in the Son, and in the Father. 1Jn 2:25 And this is the promise that he hath promised us, even eternal life. 1Jn 2:26 These things have I written unto you concerning them that seduce you.

1Jn 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Regarding faith, the Calvinists pick out a handful of Scriptures that seem to teach that faith is a

gift of God and *try* to force dozens of Scriptures that clearly teach that faith is something on man's part to fit their doctrines.

In addition to the two Scriptures given in the pupil's lesson, the Calvinists use several others to try to prove the point. They like to use Romans 12:3, 4; I Corinthians 12:8, 9; Galatians 5:22; and Ephesians 2:8.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but

to think soberly, according
as God hath dealt to every
man the measure of faith.
Rom 12:4 For as we have
many members in one
body, and all members
have not the same office:

1Co 12:8 For to one is
given by the Spirit the
word of wisdom; to
another the word of
knowledge by the same
Spirit; 1Co 12:9 To
another faith by the same
Spirit; to another the gifts
of healing by the same
Spirit;

Gal 5:22 But the fruit of
the Spirit is love, joy,

peace, longsuffering,
gentleness, goodness,
faith,

**Eph 2:8 For by grace are
ye saved through faith;
and that not of yourselves:
it is the gift of God:**

Read these passages in preparation for this part of the lesson. You will note the first three obviously do not refer to saving faith. In Romans 12 and in I Corinthians 12 the focus is on a special gift of faith only given to certain believers as other spiritual gifts are given. Apparently this gift was given for special work in the church,

means “counted, considered, numbered.”

Read Mark 15:28. Christ was “*numbered* [same word as imputed] with the transgressors.” Christ was sinless, so He was not a transgressor, but He was considered as one when He went to the cross. See also other uses in Romans 2:26; 3:28; II Cor. 5:19; Phil. 3:13; 4:8; II Timothy 4:16.

Rom 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be

counted for circumcision?

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are

before,

Php 4:8 Finally,
brethren, whatsoever
things are true,
whatsoever things are
honest, whatsoever things
are just, whatsoever things
are pure, whatsoever
things are lovely,
whatsoever things are of
good report; if there be
any virtue, and if there be
any praise, think on these
things.

2Ti 4:16 At my first
answer no man stood with
me, but all men forsook
me: I pray God that it may
not be laid to their charge.

Discussion Questions

1. This question is a review of the lesson Scriptures which show we are sinners by nature, but that we are free to respond to Gods call.

2. Calvinists confuse meeting conditions with doing good works to earn salvation. The lesson and any good concordance will point out dozens of Scriptures using such words as *hear, come, obey*. Even free gifts have certain conditions attached-we must at least be willing to hear about the gift, to go to receive the gift, and then to actually take it.

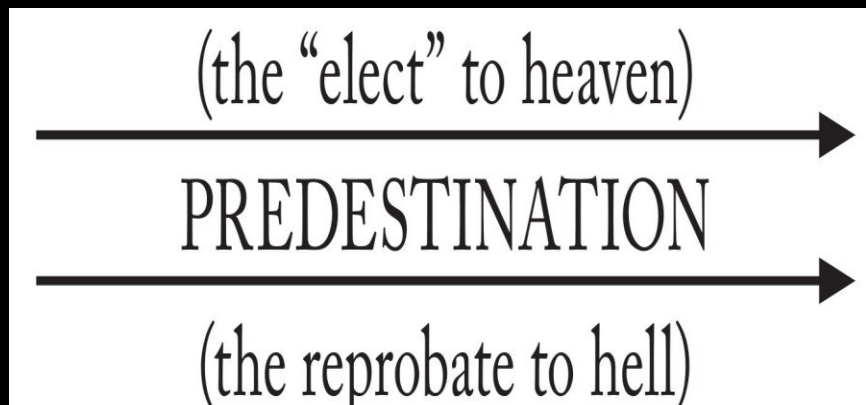
Lesson 4: The Christian View of God

DISCUSSION GUIDE

Today's lesson deals with unconditional election, the second point of Calvinism. You might review with the class the five points and the acrostic, TULIP, which helps us recall them.

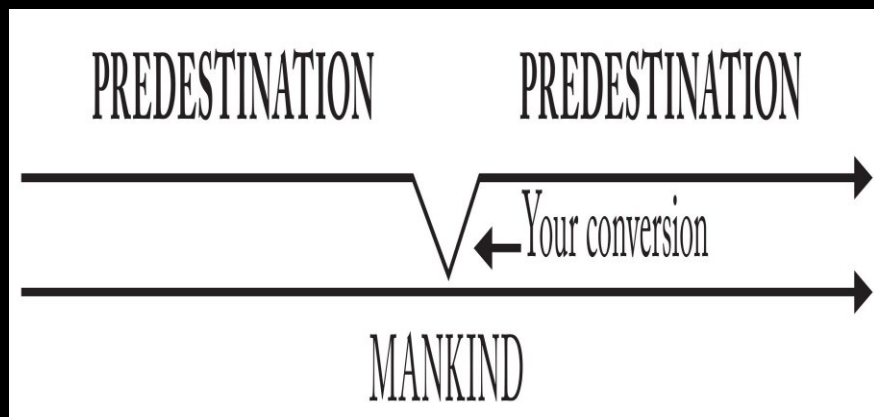
This point of Calvinism brings up the need to clarify such terms as *election*, *predestination*, *foreknowledge*. As with some of the other points of Calvinism, the Calvinists often differ among themselves. Unconditional election is no

exception. Calvin and the strict Calvinists since his day have believed that God chose, before the foundation of the world, who would be saved and who would be lost. They imagine there is nothing a person can do in his lifetime to change that “decree” of election. That belief can be simply illustrated by the following diagram:



Many modern day Calvinists would revise this chart to show

view of predestination.



body of Christ. This can be seen by looking at the context to see to whom these Scriptures are addressed. In addition there are numerous verses about the body of Christ as a group. In fact, believers are most often spoken of as a group rather than as individuals.

2. Matthew 20:16 can be linked to many other verses on being called to salvation. II Peter 1:10 has been misinterpreted many times.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure:

for if ye do these things, ye shall never fall:

Some have taken it to mean a works religion of trying to save ourselves. The best interpretation is that we need to make sure that we have responded to God's call and have met His conditions for salvation. This would be a rather pointless command if our eternal destiny were already sealed. This fits very well with other Scriptures which teach that we can make free choices.

Some additional verses on the subject of election include: Matt. 20:16; 24:22, 24, 31; Mark 13:20, 22; Luke 18:7; 23:35

(Christ as the Elect); Rom. 8:33; 9:11; 11:5, 7, 28; Col. 3:12; I Tim. 5:21 (elect angels); Titus 1:1; I Pet. 1:2; 2:4, 6, 9; Rev. 17:14. Still more passages on election translated by the words *choose* or *chosen* include: Mark 13:20; Luke 6:13; 10:42; John 13:18; 15:16,19; Acts 1:2,24; 13:17; 15:7,22,25; Eph. 1:4; James 2:5.

Mat 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Mat 24:22 And except those days should be shortened, there should

no flesh be saved: but for the elect's sake those days shall be shortened.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mar 13:20 And except that the Lord had

shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Luk 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Luk 23:35 And the people stood beholding. And the rulers also with

them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Rom 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 11:5 Even so then at this present time also there is a remnant

according to the election of grace.

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of

mind, meekness,
longsuffering;

1Ti 5:21 I charge thee
before God, and the Lord
Jesus Christ, and the elect
angels, that thou observe
these things without
preferring one before
another, doing nothing by
partiality.

Tit 1:1 Paul, a servant
of God, and an apostle of
Jesus Christ, according to
the faith of God's elect,
and the acknowledging of
the truth which is after
godliness;

1Pe 1:2 Elect according
to the foreknowledge of

God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Mar 13:20 And except that the Lord had shortened those days, no

flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Luk 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Luk 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled,

He that eateth bread with me hath lifted up his heel against me.

Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Joh 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Act 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Act 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

Act 13:17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an

high arm brought he them out of it.

Act 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

Act 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas;

namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor

**of this world rich in faith,
and heirs of the kingdom
which he hath promised to
them that love him?**

If one reads the Calvinistic definition of election into these passages, they present quite an imposing list. If you read them all, you will discover, for example, that some of them refer to ordinary choices people made. For example, Luke 10:42 and 14:7. Others refer to Jesus choosing His disciples, such as John 6:70. We need to understand the election of believers in the context of the believers also choosing God.

Look at John 15:16. This verse seems to suggest that we do not choose God, He chooses us. It is helpful to look at the context of John 15:1-20, the passage commanding us to abide in Christ.

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh 15:3 Now ye are clean through the word which I

have spoken unto you. Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye

abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Joh

15:9 As the Father hath loved me, so have I loved you: continue ye in my love. Joh 15:10 If ye keep

my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Joh

15:11 These things have I spoken unto you, that my

joy might remain in you,
and that your joy might be
full. Joh 15:12 This is my
commandment, That ye
love one another, as I have
loved you. Joh 15:13
Greater love hath no man
than this, that a man lay
down his life for his
friends. Joh 15:14 Ye are
my friends, if ye do
whatsoever I command
you. Joh 15:15 Henceforth
I call you not servants; for
the servant knoweth not
what his lord doeth: but I
have called you friends; for
all things that I have heard
of my Father I have made

known unto you. Joh 15:16
Ye have not chosen me,
but I have chosen you, and
ordained you, that ye
should go and bring forth
fruit, and that your fruit
should remain: that
whatsoever ye shall ask of
the Father in my name, he
may give it you. Joh 15:17
These things I command
you, that ye love one
another. Joh 15:18 If the
world hate you, ye know
that it hated me before it
hated you. Joh 15:19 If ye
were of the world, the
world would love his own:
but because ye are not of

the world, but I have chosen you out of the world, therefore the world hateth you. Joh 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

Another helpful passage is I John 4:19, “We love him, because he first loved us.” Other passages speak of our coming to Christ to choose His way: Rev. 22:17; Matthew

11:28; John 6:35; 7:37.

Rev 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 7:37 In the last day,

**that great day of the feast,
Jesus stood and cried,
saying, If any man thirst,
let him come unto me, and
drink.**

3. Believers are predestinated to be conformed to the image of Christ, to be adopted as His sons, and to an inheritance. What marvelous plans these are if we avail ourselves of them! These passages show that predestination is what God has planned for all who come to Him. Election is God choosing us for His own. Election and predestination are based on the foreknowledge and

foreplanning of God, not on some arbitrary decree as to who should be saved and who should be damned.

4. Other verses using *foreknowledge* include Acts 2:23; 26:5; and I Peter 1:2.

Act 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Act 26:5 Which knew me from the beginning, if they would testify, that after the most straitest

sect of our religion I lived a Pharisee.

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

5. Calvinists, in trying to defend their view of reprobation, will major on passages which speak of God's hatred of sin. Some Calvinists will use such verses and others to teach the unconditional election of the

saved but not the reprobation of some to hell. But then they are up against the inconsistency that if only some are chosen to be saved, then others, of necessity, are doomed because they are not among the “elect.” Read I Corinthians 9:27.

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

This verse uses the word *castaway* for “reprobate.” Read

the context. Who spoke these words? If any New Testament character were “elect,” this man would surely be. Why would he speak of his own reprobation if it were not at least possible?

6. Calvinists try their best to soften the obvious meaning of II Peter 3:9.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Obviously God is not willing that any should perish but that all should come to repentance. He is willing, but not all will. Calvinists try to “explain” this verse by reading into it “all the elect” or worse, by saying that *all* does not really mean “all” here. This misreading of words will be discussed in more detail in Lesson 5.

Discussion Questions

1. Be sure to distinguish carefully between predestination and election. Election is God choosing us for His own, based on our response to Him. Predestination has to

interpretation is needed to back up a preconceived belief that needs to be “proved” somehow.

Lesson 5: The Christian View of Christ

DISCUSSION GUIDE

One of the easiest errors of Calvinism to refute from Scripture is limited atonement which is considered in this lesson. It can be refuted if we take an unbiased look at what the Scriptures really say. There is no Scripture, even when considered in isolation, that

heart the everlasting perdition of men whom He created for no other purpose or destiny. . . . ‘God has at heart the salvation of all’-and the damnation of most! Without regard to anything in men, God is pleased to consign to everlasting perdition many whose salvation He ‘has at heart.’ Why? Perhaps to confirm the logic of Calvin’s theology.”

Getting Into the Scriptures

1. The idea of twisting the word *all* to mean less than all, or *world* to mean less than the whole world may seem ludicrous, to say the least. But we must not

laugh. The temptation to twist Scripture has no doubt faced every interpreter of Scripture at one time or another, especially if he tries too hard to prove a point. We must be careful not to force Scripture in any area.

Another interesting way to refute this Calvinistic Scripture twisting is to note places where Calvinists seem to have no problem letting *all* be “all” and *world* be “world.” See Romans 3:23 as a prime example.

Rom 3:23 For all have sinned, and come short of the glory of God;

No Calvinist would deny but

that “all have sinned” means absolutely everybody. Of course it fits very well into their view of the total depravity of man. Consider also the included use of *all* in the following Scriptures: Hebrews 1:2., 3; 1 Peter 3:8; and Revelation 21:4.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding

all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

1Pe 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Calvinists would admit that in these places *all* actually does mean “all”!

Now consider the word *world*. Acts 17:31 says God will judge the world in righteousness.

Act 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Calvinists have no problem taking this to mean everybody.

But one of the most interesting Scriptures to illustrate Calvinistic extremes is John 3:17 where the word *world* is used twice.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Calvinists have no problem with the first occurrence meaning what it says. But they must limit the meaning of the second occurrence to the *elect*. Such a strained interpretation of the very same word is

you if you are among the elect. “
Arminians can apply the
Scriptures to all classes. Those
who are born again can claim
the promises now. Those who
are lost can have these
Scriptures as their experience
now if they accept Christ.

Discussion Questions

1. The Calvinist who, in one way or another, teaches that the atonement is only for the elect is limiting its extent and thereby limiting God and denying God’s love for the whole world, as frequently asserted in the Scriptures. Of course some Calvinists will say that Christ

Lesson 6: The Grace of God

DISCUSSION GUIDE

Additional Resources

Life in the Son, pp. 338, 339, “Whom Does the Father Give to Jesus?”; pp. 340-344, “The Significance of Romans 9-11.”

Elect in the Son, pp. 131-133 (on irresistible grace).

Introduction

Today’s lesson is a good one in which to emphasize what Christ has done for us. Grace is

not freely given to all mankind. To avoid confusion with Calvinism we might speak of "grace for all" rather than "free grace." We would agree with the Calvinists that God's grace is given only to those who believe or the elect. Our disagreement with them shows up when we start to say who the elect are and how they are elected!

Getting Into the Scriptures

1. God's grace brings salvation to all who will turn to God in repentance and with obedient spirits. This grace has appeared to all men, meaning that it is

Heb 10:19 Having
therefore, brethren,
boldness to enter into the
holiest by the blood of
Jesus, Heb 10:20 By a
new and living way, which
he hath consecrated for
us, through the veil, that is
to say, his flesh; Heb
10:21 And having an high
priest over the house of
God; Heb 10:22 Let us
draw near with a true heart
in full assurance of faith,
having our hearts
sprinkled from an evil
conscience, and our
bodies washed with pure

water. Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb 10:24 And let us consider one another to provoke unto love and to good works: Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth,

there remaineth no more
sacrifice for sins, Heb
10:27 But a certain fearful
looking for of judgment
and fiery indignation,
which shall devour the
adversaries. Heb 10:28
He that despised Moses'
law died without mercy
under two or three
witnesses: Heb 10:29 Of
how much sorer
punishment, suppose ye,
shall he be thought
worthy, who hath trodden
under foot the Son of God,
and hath counted the
blood of the covenant,
wherewith he was

sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb 10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. Heb 10:31 It is a fearful thing to fall into the hands of the living God.

Who is being warned”? Note such words as *brethren, let us, ourselves, if we sin*.

3. Obviously believers (brethren) are being addressed in Galatians 3:1-5.

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Gal 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Gal 3:4 Have ye suffered so many things in vain? if it be yet in vain.

Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

This passage is speaking of those believers who found grace and freedom in Christ who returned to Jewish legalism. They have fallen from grace. The word *fall* is a very strong one and speaks of utter departure. The word translated *fallen* is used at least 13 times in the New Testament and has serious implications. Some

Calvinists will try to minimize the meaning of *fall*. Read to your class some of the following passages using this word: Mark 13:25; Acts 12: 7; 27:17, 26, 29, 32; I Cor. 13:8; James 1:11; I Pet. 1:24; II Pet. 3:17; and Rev. 2:5.

Mar 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Act 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up,

saying, Arise up quickly.
And his chains fell off from
his hands.

Act 27:17 Which when
they had taken up, they
used helps, undergirding
the ship; and, fearing lest
they should fall into the
quicksands, strake sail,
and so were driven.

Act 27:26 Howbeit we
must be cast upon a
certain island.

Act 27:29 Then fearing
lest we should have fallen
upon rocks, they cast four
anchors out of the stern,
and wished for the day.

Act 27:32 Then the

soldiers cut off the ropes of the boat, and let her fall off.

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Jas 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man

fade away in his ways.

1Pe 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Rev 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee

quickly, and will remove thy candlestick out of his place, except thou repent.

The last two are especially pertinent to the subject of salvation. Still other Calvinists will try to say that those who were fallen from grace never were saved or elect to begin with. This assumption is, of course, hard to prove or disprove and is an easy one to resort to in explaining a difficult Scripture. But the context of Galatians 5:4 clearly shows it to be a warning to believers not to fall.

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

4. Speaking of doing despite to the Holy Spirit, also consider Eph. 4:30 which speaks of grieving the Holy Spirit. Consider also the warning in Hebrews 6:1-6.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Heb 6:1 Therefore

leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Heb 6:3 And this will we do, if God permit. Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers

of the Holy Ghost, Heb 6:5
And have tasted the good
word of God, and the
powers of the world to
come, Heb 6:6 If they
shall fall away, to renew
them again unto
repentance; seeing they
crucify to themselves the
Son of God afresh, and put
him to an open shame.

5. To help in your discussion of
this question, you might review
some of the truths found in
Lesson 3 in the discussion on
faith.

6. How did Noah find grace in
the eyes of the Lord? Must we

assume, as the Calvinists do, that He was foreordained before the world began to receive God's irresistible grace? Were Noah and his immediate family the only "elect" of their day? Were all the other thousands (possibly millions) doomed to hell with no chance to repent? If this were true, then why did Noah preach to his generation? For more on Noah's life and faith see Gen. 7:5; Heb. 11:7; II Pet. 2:5.

Gen 7:5 And Noah did according unto all that the LORD commanded him.

Heb 11:7 By faith Noah,

being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Discussion Questions

1. Review again the basic errors

the whole teaching on a matter. For example, some Scriptures speak of salvation as something future (I Pet. 1:9).

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

Does this mean that we are not saved now? Of course not. Read I Cor. 1:18.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

If the Bible spoke of salvation only in the future tense, we might conclude that it is only a future reality. There is both a present and a future aspect to salvation. Likewise, Calvinists have great difficulty believing various aspects of Gods ways and will.

2. It has been said that Calvinistic doctrine revolves around Romans 9, especially verses 6-29.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which

are of Israel: Rom 9:7
Neither, because they are
the seed of Abraham, are
they all children: but, In
Isaac shall thy seed be
called. Rom 9:8 That is,
They which are the
children of the flesh, these
are not the children of
God: but the children of
the promise are counted
for the seed. Rom 9:9 For
this is the word of
promise, At this time will I
come, and Sara shall have
a son. Rom 9:10 And not
only this; but when
Rebecca also had
conceived by one, even by

our father Isaac; Rom 9:11
(For the children being not
yet born, neither having
done any good or evil, that
the purpose of God
according to election
might stand, not of works,
but of him that calleth;)
Rom 9:12 It was said unto
her, The elder shall serve
the younger. Rom 9:13 As
it is written, Jacob have I
loved, but Esau have I
hated. Rom 9:14 What
shall we say then? Is there
unrighteousness with
God? God forbid. Rom
9:15 For He saith to
Moses, I will have mercy

on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Rom 9:18 Therefore hath he mercy on whom he will

have mercy, and whom he will he hardeneth. Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Rom 9:22 What if God, willing to shew his wrath,

and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. Rom

9:26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Rom 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: Rom 9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Rom 9:29 And as Esaias said

before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

This passage does teach that God has the ability and the right to do as He wishes without being answerable to sinful mankind. But the passage must not be construed to teach that He always does so. The passage was not written to prove unconditional election and reprobation. It was written to encourage Jewish believers in the fact that God has not completely rejected Israel, but a

remnant will be saved. Notice also that other parts of Romans, even in Chapters 9, 10, and 11 teach faith, repentance, and man's free choice. See Romans 9:31- 33; 10:8-10; and 11:16-22, 33.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; Rom 9:33 As it is written,

Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation.

Rom 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root

thee. Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue

in his goodness: otherwise thou also shalt be cut off.

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

3. God's grace and love are infinite. He loves mankind so much that He gave His only begotten Son. He loves us so much that He gives us the opportunity to be saved. Let us not reject and spurn that great love.

4. Romans and Ephesians contain numerous references to

Lesson 7: The Security of the Believer

DISCUSSION GUIDE

This lesson deals with some of the Bible passages most used by the eternal security teachers. Also the lesson considers numerous Scriptures that speak of abiding in Christ, of being overcomers, of obedience, falling from grace, and the many “if” passages of the Bible. Lesson 8 will deal with the numerous warning passages, especially in the New Testament. Lesson 8 will also deal with the subjects of apostasy, assurance of

salvation, and the new nature within the Christian.

As you teach this lesson, keep in focus the close relationship between unconditional eternal security and the first four points of Calvinism. Many do not realize the connection and the serious implications. There are, however, some who teach eternal security, that try to be careful to “wash their hands” of the rest of the Calvinistic system. This is easier said than done.

Getting Into the Scriptures

One group of Scriptures used by the eternal securitiests are

the “keeping” Scriptures. These are the passages which speak of our Lord’s keeping power. Read the following “favorite” eternal security passages, but read them with their contexts, which are given in parentheses. Notice the qualifications and the conditions of God's keeping power. See Philippians 4:7 (7-9); Jude 24 (Note the word *able*.); John 17:12 (5-12); I Peter 1:5 (1-9); II Timothy 1:12 (12-14).

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds

through Christ Jesus. Php
4:8 Finally, brethren,
whatsoever things are
true, whatsoever things
are honest, whatsoever
things are just, whatsoever
things are pure,
whatsoever things are
lovely, whatsoever things
are of good report; if there
be any virtue, and if there
be any praise, think on
these things. Php 4:9
Those things, which ye
have both learned, and
received, and heard, and
seen in me, do: and the
God of peace shall be with
you.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Joh 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. **Joh 17:7**

Now they have known that all things whatsoever thou hast given me are of thee. Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Joh 17:10 And all mine are thine, and thine are mine; and I am glorified in them. Joh

17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

1Pe 1:1 Peter, an

apostle of Jesus Christ, to
the strangers scattered
throughout Pontus,
Galatia, Cappadocia, Asia,
and Bithynia, 1Pe 1:2
Elect according to the
foreknowledge of God the
Father, through
sanctification of the Spirit,
unto obedience and
sprinkling of the blood of
Jesus Christ: Grace unto
you, and peace, be
multiplied. 1Pe 1:3
Blessed be the God and
Father of our Lord Jesus
Christ, which according to
his abundant mercy hath
begotten us again unto a

lively hope by the resurrection of Jesus Christ from the dead, 1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 1Pe 1:7 That the trial of your faith, being

much more precious than
of gold that perisheth,
though it be tried with fire,
might be found unto
praise and honour and
glory at the appearing of
Jesus Christ: 1Pe 1:8
Whom having not seen, ye
love; in whom, though now
ye see him not, yet
believing, ye rejoice with
joy unspeakable and full of
glory: 1Pe 1:9 Receiving
the end of your faith, even
the salvation of your souls.

2Ti 1:12 For the which
cause I also suffer these
things: nevertheless I am

not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2Ti 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Do you see how the eternal security teachers build a doctrine without considering

the context of passages? Also consider the passages that speak of our “keeping” something such as Luke 11:28 and I Timothy 6:20.

Luk 11:28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

Natural birth comes without our prior knowledge or consent. Spiritual birth does come by the will of God but also because of our own wills. In physical birth we receive a life independent of our parents. They can and do die, but we go on living. This is not true of spiritual life. Obviously, physical birth and spiritual rebirth result in two different types of life.

Getting Into the Scriptures (Conditional Security)

1. The eternal security people try to tell us that abiding in Christ is merely a matter of

fellowship and not of eternal life. They also tell us that this passage (John 15:1-7) is a parable, so we cannot press it very far.

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh 15:3 Now ye are clean through the word which I have spoken unto you. Joh 15:4 Abide in me, and I in

you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye

**shall ask what ye will, and
it shall be done unto you.**

Some say that Jesus was not referring to true believers but to false professors. But why does Jesus call them “branches in me”? These branches were not unfaithful members of the church but actual members of Christ. Other Scriptures that speak of abiding do not seem to need reinterpreting by the eternal security people. See John 14:10; Romans 8:11; II Timothy 2:13; Hebrews 7:3. These passages contain the same word translated “abide” in John 13:1-7. It is translated variously as *remain*, *dwell*, *abide*.

In the passages just quoted, Calvinists would not dare give the word less than its full meaning and force. But they are careful to reinterpret it in John 15.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Rom 8:11 But if the Spirit of him that raised up Jesus from the dead dwell

in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

John Calvin said of John 15:

Mat 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Mat 24:13 But he that shall endure unto the end, the same shall be saved.

Mar 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

Some will explain these away by saying they refer to the millennium. Others will try to explain them away by saying that when we become Christians, we automatically endure to the end because once we are saved we are always saved. But why would the Scriptures put so much emphasis on enduring, abiding, remaining, continuing in Christ and in the faith if it is already a

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Deu 4:29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

Deu 4:30 When thou art in tribulation, and all these things are come upon thee, even in the latter

days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

Deu 5:25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

Deu 8:19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

Deu 11:13 And it shall come to pass, if ye shall

hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

Deu 11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

Deu 6:25 And it shall be our righteousness, if we observe to do all these commandments before

the LORD our God, as he hath commanded us.

Deu 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

Deu 11:28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

Deu 28:1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God,

to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

Deu 28:2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Deu 28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in

his ways.

Deu 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

Deu 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these

curses shall come upon thee, and overtake thee:

Deu 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**;

Deu 30:10 If thou shalt hearken unto the voice of the **LORD thy God**, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the **LORD thy God** with all thine heart, and with all thy soul.

Psa 66:18 If I regard iniquity in my heart, the Lord will not hear me:

Isa 1:19 If ye be willing and obedient, ye shall eat the good of the land:

Isa 1:20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

Jer 4:1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

Jer 7:5 For if ye

thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

Jer 12:17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

Jer 17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem,

and it shall not be quenched.

Jer 22:5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

Jer 26:4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

Jer 26:5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not

hearkened;

Jer 26:6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer 38:18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with

fire, and thou shalt not escape out of their hand.

Eze

20:21

Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

Eze 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn

from his sin, and do that which is lawful and right;

Eze 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Eze 33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Eze 33:17 Yet the children of thy people say, The way of the Lord is not

equal: but as for them,
their way is not equal.

Eze 33:18 When the
righteous turneth from his
righteousness, and
committeth iniquity, he
shall even die thereby.

Eze 33:19 But if the
wicked turn from his
wickedness, and do that
which is lawful and right,
he shall live thereby.

Hos 6:3 Then shall we
know, if we follow on to
know the LORD: his going
forth is prepared as the
morning; and he shall
come unto us as the rain,
as the latter and former

rain unto the earth.

Jon 1:6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

Jon 3:9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Zec 3:7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge

my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Mal 2:2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also

forgive you:

Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mat 19:17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 21:21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall

say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and

find pasture.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Act 8:37 And Philip said,
If thou believest with all
thine heart, thou mayest.
And he answered and
said, I believe that Jesus
Christ is the Son of God.

Rom 8:13 For if ye live
after the flesh, ye shall die:
but if ye through the Spirit
do mortify the deeds of the
body, ye shall live.

Rom 10:9 That if thou
shalt confess with thy
mouth the Lord Jesus, and
shalt believe in thine heart
that God hath raised him
from the dead, thou shalt
be saved.

Rom 11:22 Behold

therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Ti 2:15 Notwithstanding she shall be saved in

childbearing, if they continue in faith and charity and holiness with sobriety.

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

2Pe 2:10 But chiefly them that walk after the

flesh in the lust of uncleanness, and despise government.

Presumptuous are they, self-willed (**SINNERS HAVE FREE-WILL**), they are not afraid to speak evil of dignities.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

1Jn 1:9 If we confess our

sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jn 5:14 And this is the confidence that we have in

him, that, if we ask any thing according to his will, he heareth us:

1Jn 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Discussion Questions

1. Eternal securityists teach that Arminians misunderstand a handful of Scriptures and ignore the large number that supposedly teach eternal security. But *you* will notice that the number of Scriptures we appeal to in these lessons is very large, not to mention the many that will be considered in Lesson 8. Robert Shank, in his book on the eternal security teaching called *Life in the Son*, tries to give a rather thorough list of the most definite passages that we appeal to in order to show the errors of eternal security. It is of interest to note that he was once a

6:20, 21; II Tim. 1:11-15; 2:11-18; Heb. 2:1-3; 3:12-19; 4:6-11; 3:8, 9; 6:4-9; 10:22-29, 34-39; 12:25; James 1:12-16, 21, 22; 2:14-26; 5:19, 20; I Pet. 1:5-9; II Pet. 1:10, 11; 2:1-22; 3:16, 17; I John 2:3-6, 13-29; 3:1-10; 5:2, 3, 16, 21; II John 6-9; Jude 20, 21; Rev. 2:7, 10, 11, 17-26; 3:1-6, 8-12, 14-22; 12:11; 21:7, 8; 22:18, 19.

**Mat 18:31 So when his
fellowservants saw what
was done, they were very
sorry, and came and told
unto their lord all that was
done. Mat 18:32 Then
his lord, after that he had**

called him, said unto him,
O thou wicked servant, I
forgave thee all that debt,
because thou desiredst
me: Mat 18:33 Shouldest
not thou also have had
compassion on thy
fellowservant, even as I
had pity on thee? Mat
18:34 And his lord was
wroth, and delivered him
to the tormentors, till he
should pay all that was
due unto him. Mat
18:35 So likewise shall
my heavenly Father do
also unto you, if ye from
your hearts forgive not
every one his brother their

trespasses.

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Mat

25:2 And five of them were wise, and five were foolish. Mat 25:3 They

that were foolish took their lamps, and took no oil with them: Mat 25:4 But

the wise took oil in their vessels with their lamps. Mat 25:5 While the

bridegroom tarried, they all slumbered and

slept. Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Mat 25:7 Then all those virgins arose, and trimmed their lamps. Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. Mat 25:10 And while they

went to buy, the
bridegroom came; and
they that were ready went
in with him to the
marriage: and the door
was shut. Mat
25:11 Afterward came
also the other virgins,
saying, Lord, Lord, open
to us. Mat 25:12 But he
answered and said, Verily
I say unto you, I know you
not. Mat 25:13 Watch
therefore, for ye know
neither the day nor the
hour wherein the Son of
man cometh.

Luk 12:42 And the Lord

said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Luk 12:43

Blessed is that servant, whom his lord when he cometh shall find so doing. Luk 12:44 Of a truth I say unto you, that he will make him ruler over all that he hath. Luk 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and

maidens, and to eat and drink, and to be drunken; Luk 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Joh 6:67 Then said Jesus unto the twelve, Will ye also go away? Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal

life. Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God. Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Joh 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; Joh 8:32 And ye

shall know the truth, and the truth shall make you free.

Joh 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Joh 13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh

15:2 Every branch in me

that beareth not fruit he
taketh away: and every
branch that beareth fruit,
he purgeth it, that it may
bring forth more fruit. Joh
15:3 Now ye are clean
through the word which I
have spoken unto
you. Joh 15:4 Abide in
me, and I in you. As the
branch cannot bear fruit of
itself, except it abide in the
vine; no more can ye,
except ye abide in
me. Joh 15:5 I am the
vine, ye are the branches:
He that abideth in me, and
I in him, the same bringeth
forth much fruit: for

without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Act 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and

Antioch, Act

14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom 6:13 Neither

yield ye your members as
instruments of
unrighteousness unto sin:
but yield yourselves unto
God, as those that are
alive from the dead, and
your members as
instruments of
righteousness unto
God. Rom 6:14 For sin
shall not have dominion
over you: for ye are not
under the law, but under
grace. Rom 6:15 What
then? shall we sin,
because we are not under
the law, but under grace?
God forbid. Rom
6:16 Know ye not, that to

whom ye yield yourselves
servants to obey, his
servants ye are to whom ye
obey; whether of sin unto
death, or of obedience
unto righteousness? Rom
6:17 But God be thanked,
that ye were the servants
of sin, but ye have obeyed
from the heart that form of
doctrine which was
delivered you. Rom 6:18
Being then made free from
sin, ye became the
servants of
righteousness. Rom 6:19
I speak after the manner of
men because of the
infirmity of your flesh: for

as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Rom 6:20 For when ye were the servants of sin, ye were free from righteousness. Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. Rom 6:22 But now being made free from sin, and become servants to

God, ye have your fruit unto holiness, and the end everlasting life. Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom 8:14 For as many as are led by the Spirit of God,

they are the sons of God. Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded (or CALVINISTS), but fear: Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not

thee. Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off

1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you. 1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1Co 9:25 And every man that striveth for

the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 1 Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Co 10:1 Moreover, brethren, I would not that ye should be ignorant,

how that all our fathers
were under the cloud, and
all passed through the
sea; 1Co 10:2 And were
all baptized unto Moses in
the cloud and in the
sea; 1Co 10:3 And did all
eat the same spiritual
meat; 1Co 10:4 And did
all drink the same spiritual
drink: for they drank of
that spiritual Rock that
followed them: and that
Rock was Christ. 1Co
10:5 But with many of
them God was not well
pleased: for they were
overthrown in the
wilderness. 1Co

10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1Co

10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1Co 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 1Co

10:9 Neither let us tempt Christ, as some of them also tempted, and were

destroyed of
serpents. 1 Co

10:10 Neither murmur ye,
as some of them also
murmured, and were
destroyed of the
destroyer. 1 Co 10:11 Now

all these things happened
unto them for ensamples:
and they are written for
our admonition, upon
whom the ends of the
world are come. 1 Co

10:12 Wherefore let him
that thinketh he standeth
take heed lest he fall. 1 Co

10:13 There hath no
temptation taken you but
such as is common to

man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1Co 10:14 Wherefore, my dearly beloved, flee from idolatry. 1Co 10:15 I speak as to wise men; judge ye what I say. 1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1Co 10:17

For we being many are one bread, and one body: for we are all partakers of that one bread. 1Co 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1Co 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 1Co 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with

devils. 1 Co 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Co 11:30 For this cause many are weak and sickly among you, and many sleep. 1 Co 11:31 For if we would judge ourselves, we

should not be
judged. 1Co 11:32 But
when we are judged, we
are chastened of the Lord,
that we should not be
condemned with the
world.

1Co 15:1 Moreover,
brethren, I declare unto
you the gospel which I
preached unto you, which
also ye have received, and
wherein ye stand; 1Co
15:2 By which also ye are
saved, if ye keep in
memory what I preached
unto you, unless ye have
believed in vain.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. **2Co 11:3** But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from

the simplicity that is in Christ.

2Co 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2Co 13:2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: 2Co

13:3 Since ye seek a proof of Christ speaking in

me, which to you-ward is not weak, but is mighty in you. 2Co 13:4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. 2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Gal 5:1 Stand fast therefore in the liberty

wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Gal 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Gal 5:5 For we through the Spirit wait for the hope of righteousness

by faith.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure. Php 2:14 Do all things without murmurings and disputings: Php 2:15 That ye may be blameless and harmless, the sons of God,

without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Php 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled Col 1:22 In the body of his flesh through death, to present you holy and

unblameable and
unreproveable in his
sight: Col 1:23 If ye
continue in the faith
grounded and settled, and
be not moved away from
the hope of the gospel,
which ye have heard, and
which was preached to
every creature which is
under heaven; whereof I
Paul am made a minister;

Col 2:4 And this I say,
lest any man should
beguile you with enticing
words. Col 2:5 For
though I be absent in the
flesh, yet am I with you in

the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. Col 2:6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

1Th 3:1 Wherefore
when we could no longer
forbear, we thought it
good to be left at Athens
alone; 1Th 3:2 And sent
Timotheus, our brother,
and minister of God, and
our fellowlabourer in the
gospel of Christ, to
establish you, and to
comfort you concerning
your faith: 1Th 3:3 That
no man should be moved
by these afflictions: for
yourselves know that we
are appointed
thereunto. 1Th 3:4 For
verily, when we were with

you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 1Th 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 1Th 3:6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we

also to see you: 1Th
3:7 Therefore, brethren,
we were comforted over
you in all our affliction and
distress by your faith: 1Th
3:8 For now we live, if ye
stand fast in the Lord.

1Ti 1:18 This charge I
commit unto thee, son
Timothy, according to the
prophecies which went
before on thee, that thou
by them mightest war a
good warfare; 1Ti
1:19 Holding faith, and a
good conscience; which
some having put away
concerning faith have

made shipwreck: 1Ti
1:20 Of whom is
Hymenaeus and
Alexander; whom I have
delivered unto Satan, that
they may learn not to
blaspheme.

1Ti 4:1 Now the Spirit
speaketh expressly, that in
the latter times some shall
depart from the faith,
giving heed to seducing
spirits, and doctrines of
devils;

1Ti 4:16 Take heed unto
thyself, and unto the
doctrine; continue in

them: for in doing this thou shalt both save thyself, and them that hear thee.

1Ti 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 1Ti 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1Ti 3:10 And let these also first be proved; then let them use the office of a

deacon, being found blameless.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 1Ti 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the

Gentiles. 2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2Ti 1:13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2Ti 1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2Ti 1:15

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygelus and Hermogenes.

2Ti 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him: 2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself. 2Ti 2:14 Of these things put them in remembrance, charging them before the

Lord that they strive not about words to no profit, but to the subverting of the hearers. 2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2Ti 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness. 2Ti 2:17 And their word will eat as doth a canker: of whom is (ARE THE) Hymenaeus and Philetus (CALVINISTS); 2Ti 2:18 Who concerning the truth

have erred, saying that the resurrection (JUDGEMENT [by a secret election]) is past already; and overthrow the faith of some.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; Heb 2:3 How

shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ,

if we hold the beginning of
our confidence steadfast
unto the end; Heb 3:15
While it is said, To day if ye
will hear his voice, harden
not your hearts, as in the
provocation. Heb

3:16 For some, when they
had heard, did provoke:
howbeit not all that came
out of Egypt by
Moses. Heb 3:17 But
with whom was he grieved
forty years? was it not with
them that had sinned,
whose carcasses fell in the
wilderness? Heb

3:18 And to whom sware
he that they should not

enter into his rest, but to them that believed not? Heb 3:19 So we see that they could not enter in because of unbelief.

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. Heb 4:8 For if

Jesus had given them rest, then would he not afterward have spoken of another day. Heb 4:9 There remaineth therefore a rest to the people of God. Heb 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Heb 3:8 Harden not your hearts, as in the

provocation, in the day of
temptation in the
wilderness: Heb
3:9 When your fathers
tempted me, proved me,
and saw my works forty
years.

Heb 6:4 For it is
impossible for those who
were once enlightened,
and have tasted of the
heavenly gift, and were
made partakers of the
Holy Ghost, Heb 6:5 And
have tasted the good word
of God, and the powers of
the world to come,

Heb 6:6 If they shall fall

away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: Heb 6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. Heb 6:9 But, beloved, we are persuaded better things of

you, and things that accompany salvation, though we thus speak.

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb

10:24 And let us consider one another to provoke unto love and to good

works: Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb

10:28 He that despised

Moses' law died without mercy under two or three witnesses: Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Heb 10:34 For ye had compassion of me in my bonds, and took joyfully

the spoiling of your goods,
knowing in yourselves that
ye have in heaven a better
and an enduring
substance. Heb

10:35 Cast not away
therefore your confidence,
which hath great
recompence of
reward. Heb 10:36 For

ye have need of patience,
that, after ye have done
the will of God, ye might
receive the promise. Heb

10:37 For yet a little
while, and he that shall
come will come, and will
not tarry. Heb

10:38 Now the just shall

live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and

sin, when it is finished,
bringeth forth death. Jas
1:16 Do not err, my
beloved brethren. Jas
1:17 Every good gift and
every perfect gift is from
above, and cometh down
from the Father of lights,
with whom is no
variableness, neither
shadow of turning.

Jas 1:21 Wherefore lay
apart all filthiness and
superfluity of naughtiness,
and receive with
meekness the engrafted
word, which is able to save
your souls. Jas 1:22 But

be ye doers of the word,
and not hearers only,
deceiving your own selves.

Jas 2:14 What doth it
profit, my brethren,
though a man say he hath
faith, and have not works?
can faith save him? Jas
2:15 If a brother or sister
be naked, and destitute of
daily food, Jas 2:16 And
one of you say unto them,
Depart in peace, be ye
warmed and filled;
notwithstanding ye give
them not those things
which are needful to the
body; what doth it profit?

Jas 5:19 Brethren, if any of you do err from the truth, and one convert him; Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Pe 1:6 Wherein ye

greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 1Pe

1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of

glory: 1Pe 1:9 Receiving
the end of your faith, even
the salvation of your souls.
2Pe 1:10 Wherefore the
rather, brethren, give
diligence to make your
calling and election sure:
for if ye do these things, ye
shall never fall: 2Pe
1:11 For so an entrance
shall be ministered unto
you abundantly into the
everlasting kingdom of our
Lord and Saviour Jesus
Christ.

2Pe 2:1 But there were
false prophets also among
the people, even as there

shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2Pe 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2Pe 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation

slumbereth not. 2Pe

2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto

judgment; 2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2Pe

2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample

unto those that after
should live ungodly; 2Pe
2:7 And delivered just
Lot, vexed with the filthy
conversation of the
wicked: 2Pe 2:8 (For that
righteous man dwelling
among them, in seeing
and hearing, vexed his
righteous soul from day to
day with their unlawful
deeds;) 2Pe 2:9 The
Lord knoweth how to
deliver the godly out of
temptations, and to
reserve the unjust unto the
day of judgment to be
punished: 2Pe 2:10 But
chiefly them that walk after

the flesh in the lust of uncleanness, and despise government.

Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 2Pe

2:11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 2Pe 2:12 But

these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own

corruption; 2Pe

2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 2Pe

2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 2Pe

2:15 Which have forsaken the right way,

and are gone astray,
following the way of
Balaam the son of Bosor,
who loved the wages of
unrighteousness; 2Pe

2:16 But was rebuked for
his iniquity: the dumb ass
speaking with man's voice
forbad the madness of the
prophet. 2Pe 2:17 These

are wells without water,
clouds that are carried
with a tempest; to whom
the mist of darkness is
reserved for ever. 2Pe

2:18 For when they
speak great swelling
words of vanity, they allure
through the lusts of the

flesh, through much wantonness, those that were clean escaped from them who live in error. 2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter

end is worse with them than the beginning. 2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

2Pe 3:14 Wherefore,

beloved, seeing that ye
look for such things, be
diligent that ye may be
found of him in peace,
without spot, and
blameless. 2Pe

3:15 And account that
the longsuffering of our
Lord is salvation; even as
our beloved brother Paul
also according to the
wisdom given unto him
hath written unto
you; 2Pe 3:16 As also in
all his epistles, speaking
in them of these things; in
which are some things
hard to be understood,
which they that are

unlearned and unstable
wrest, as they do also the
other scriptures, unto their
own destruction
(SPEAKING OF THE
CALVINISTS WHICH WERE
PREDESTINED TO MAKE
SUCH

ERRORS-JUDE1:4). 2Pe
3:17 Ye therefore,
beloved, seeing ye know
these things before,
beware lest ye also, being
led away with the error of
the wicked, fall from your
own stedfastness.

1Jn 2:3 And hereby we
do know that we know

him, if we keep his commandments. 1Jn

2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 2:13 I write unto you, fathers, because ye have known him that is from the

beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1Jn 2:15 Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. 1Jn 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1Jn 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last

time. 1Jn 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1Jn 2:20 But ye have an unction from the Holy One, and ye know all things. 1Jn 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1Jn 2:22 Who is a liar but he that denieth that Jesus is the Christ? He

is antichrist, that denieth
the Father and the
Son. 1Jn 2:23 Whosoever
denieth the Son, the same
hath not the Father: (but)
he that acknowledgeth the
Son hath the Father
also. 1Jn 2:24 Let that
therefore abide in you,
which ye have heard from
the beginning. If that
which ye have heard from
the beginning shall remain
in you, ye also shall
continue in the Son, and in
the Father. 1Jn 2:25 And
this is the promise that he
hath promised us, even
eternal life. 1Jn

2:26 These things have I written unto you concerning them that seduce you. 1Jn

2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1Jn

2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be

ashamed before him at his coming. 1Jn 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he

shall appear, we shall be like him; for we shall see him as he is. 1Jn

3:3 And every man that hath this hope in him purifieth himself, even as he is pure. 1Jn

3:4 Whosoever committeth sin

transgresseth also the law: for sin is the transgression of the law. 1Jn 3:5 And

ye know that he was manifested to take away our sins; and in him is no sin. 1Jn 3:6 Whosoever

abideth in him sinneth not: whosoever sinneth hath not seen him, neither

known him. 1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of

God. 1Jn 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1Jn 5:2 By this we know that we love the children of God, when we love God, and keep his commandments. 1Jn 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

1Jn 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

1Jn 5:21 Little children, keep yourselves from idols. Amen.

2Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk

in it. 2Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

2Jn 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2Jn

1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2Jn 1:10 If there

come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 2Jn 1:11 For he that biddeth him God speed is partaker of his evil deeds.

Jud 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Jud 1:2 Mercy unto you, and peace, and love, be multiplied. Jud 1:3 Beloved, when I gave

all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jud 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jud 1:5 I will

therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. Jud

1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jud 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving

themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jud 1:8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Jud 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jud 1:10 But these

speak evil of those things
which they know not: but
what they know naturally,
as brute beasts, in those
things they corrupt
themselves. Jud

1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of

winds; trees whose fruit
withereth, without fruit,
twice dead, plucked up by
the roots; Jud 1:13 Raging
waves of the sea, foaming
out their own shame;
wandering stars, to whom
is reserved the blackness
of darkness for ever. Jud
1:14 And Enoch also, the
seventh from Adam,
prophesied of these,
saying, Behold, the Lord
cometh with ten
thousands of his
saints, Jud 1:15 To
execute judgment upon
all, and to convince all that
are ungodly among them

of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jud 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jud 1:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; Jud

1:18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. Jud 1:19 These be they who separate themselves, sensual, having not the Spirit. Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jud 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jud 1:22 And of some have

compassion, making a difference: Jud 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jud 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Rev 2:7 He that hath an

ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Rev 2:11 He that hath an ear,

let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. Rev 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; Rev 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was

slain among you, where Satan dwelleth. Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Rev 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the

sword of my mouth. Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; Rev 2:19 I

know thy works, and
charity, and service, and
faith, and thy patience,
and thy works; and the last
to be more than the
first. Rev 2:20

Notwithstanding I have a
few things against thee,
because thou sufferest
that woman Jezebel,
which calleth herself a
prophetess, to teach and
to seduce my servants to
commit fornication, and to
eat things sacrificed unto
idols. Rev 2:21 And I gave
her space to repent of her
fornication; and she
repented not. Rev

2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of

Satan, as they speak; I will put upon you none other burden. Rev 2:25 But that which ye have already hold fast till I come. Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and

art dead. Rev 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Rev 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with

me in white: for they are worthy.

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for

thou hast a little strength,
and hast kept my word,
and hast not denied my
name. Rev 3:9 Behold, I
will make them of the
synagogue of Satan, which
say they are Jews, and are
not, but do lie; behold, I
will make them to come
and worship before thy
feet, and to know that I
have loved thee. Rev 3:10
Because thou hast kept
the word of my patience, I
also will keep thee from
the hour of temptation,
which shall come upon all
the world, to try them that
dwell upon the earth. Rev

3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:14 And unto the angel of the church of the

Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Rev 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable,

and poor, and blind, and
naked: Rev 3:18 I
counsel thee to buy of me
gold tried in the fire, that
thou mayest be rich; and
white raiment, that thou
mayest be clothed, and
that the shame of thy
nakedness do not appear;
and anoint thine eyes with
eyesalve, that thou mayest
see. Rev 3:19 As many as
I love, I rebuke and
chasten: be zealous
therefore, and
repent. Rev 3:20 Behold,
I stand at the door, and
knock: if any man hear my
voice, and open the door, I

will come in to him, and will sup with him, and he with me. Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the

death.

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev 22:12 And, behold,

I come quickly; and my reward is with me, to give every man according as his work shall be. Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last. Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev 22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and

maketh a lie. Rev 22:16 I
Jesus have sent mine
angel to testify unto you
these things in the
churches. I am the root
and the offspring of David,
and the bright and
morning star. Rev
22:17 And the Spirit and
the bride say, Come. And
let him that heareth say,
Come. And let him that is
athirst come. And
whosoever will, let him
take the water of life
freely. Rev 22:18 For I
testify unto every man that
heareth the words of the
prophecy of this book, If

any man shall add unto these things, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev 22:21 The grace of our Lord Jesus Christ be with

this challenge seriously. What do we believe? There are several Scriptures that can help us answer this question. Read 1 Cor. 10:13; Heb. 12:5-14; and 1 Cor. 11:28-32.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Heb 12:5 And ye have forgotten the exhortation

which speaketh unto you
as unto children, My son,
despise not thou the
chastening of the Lord,
nor faint when thou art
rebuked of him: Heb 12:6
For whom the Lord loveth
he chasteneth, and
scourgeth every son whom
he receiveth. Heb 12:7 If
ye endure chastening, God
dealeth with you as with
sons; for what son is he
whom the father
chasteneth not? Heb 12:8
But if ye be without
chastisement, whereof all
are partakers, then are ye
bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable

fruit of righteousness unto them which are exercised thereby. Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees; Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

1Co 11:28 But let a man examine himself, and so let him eat of that bread,

and drink of that cup. 1 Co
11:29 For he that eateth
and drinketh unworthily,
eateth and drinketh
damnation to himself, not
discerning the Lord's
body. 1 Co 11:30 For this
cause many are weak and
sickly among you, and
many sleep. 1 Co
11:31 For if we would
judge ourselves, we
should not be
judged. 1 Co 11:32 But
when we are judged, we
are chastened of the Lord,
that we should not be
condemned with the
world.

emphasize God's part and our part in trusting Him.

Lesson 8: The Security of the Believer (continued)

DISCUSSION GUIDE

Introduction

As you teach this lesson, you will want to show not only the errors of unconditional eternal security but also point out the true security and assurance of the believer. You may want to put a great deal of emphasis on assurance of salvation, for many equate assurance with

Some may feel that the debate over two natures is a matter of terminology and is of little consequence. But if such a belief is used as an excuse for sin and worse for failure to experience Christian victory, then we had better reevaluate the teaching. Some excuse their sin by concluding, “Well, its just my old nature, and I can't help it.”

Getting Into the Scriptures

As you consider the numerous warning passages, it is very helpful to go to a good concordance with a Greek-English dictionary to explore

the meanings and implications of words. Also look up other passages that use the same words to gather the sense of the words. Here is a list of the most common terms in the warning Scriptures that are weakened by eternal securitiests:

fall (II Pet. 3:16, 17); *draw back* (Heb. 10:38); *slip* (Heb. 2:1-3); *partake, enlightened, tasted* (Heb. 6:4-9); *turn away* (Heb. 12:25); *condemned* (I Cor. 11:29-32.); *shipwreck* (I Tim. 1:18-20); *take away* (Rev. 22:18, 19); *overthrow* (II Tim. 2:18, 19); *departing* (Heb. 3:12-19); *cast away* (Heb. 10:34-39); *lose* (II John 6-9).

2Pe 3:16 As also in all

his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2Pe 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Heb 10:38 Now the just shall live by faith: but if any

man *draw back*, my soul shall have no pleasure in him.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them *slip*. Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to

be spoken by the Lord,
and was confirmed unto
us by them that heard
him;

Heb 6:4 For it is
impossible for those who
were once enlightened,
and have tasted of the
heavenly gift, and were
made partakers of the
Holy Ghost, Heb 6:5 And
have tasted the good word
of God, and the powers of
the world to come, Heb
6:6 If they shall *fall away*,
to renew them again unto
repentance; seeing they
crucify to themselves the

Son of God afresh, and put him to an open shame. Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

Heb 6:8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. Heb 6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1Co 11:30 For this cause many are weak and sickly

among you, and many sleep. 1Co 11:31 For if we would judge ourselves, we should not be judged. 1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1Ti 1:19 Holding faith, and a

good conscience; which
some having put away
concerning faith have
made *shipwreck*: 1Ti
1:20 Of whom is
Hymenaeus and
Alexander; whom I have
delivered unto Satan, that
they may learn not to
blaspheme.

Rev 22:18 For I testify
unto every man that
heareth the words of the
prophecy of this book, If
any man shall add unto
these things, God shall
add unto him the plagues
that are written in this

book: Rev 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

2Ti 2:18 Who concerning the truth (CALVINISTS) have erred, saying that the resurrection (JUDGEMENT [by a Secret Election]) is past already; and overthrow the faith of some. 2Ti

2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of

sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Heb

3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the

wilderness?

Heb 3:18 And to whom
swore he that they should
not enter into his rest, but
to them that believed
not? Heb 3:19 So we see
that they could not enter in
because of unbelief.

Heb 10:34 For ye had
compassion of me in my
bonds, and took joyfully
the spoiling of your goods,
knowing in yourselves that
ye have in heaven a better
and an enduring
substance.

Heb 10:35 Cast not
away therefore your

confidence, which hath great recompence of reward. Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb 10:37 For yet a little while, and he that shall come will come, and will not tarry. Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the

soul.

2Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 2Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2Jn 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2Jn 1:9 Whosoever

transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Getting Into the Warning Passages. Questions 2-7 deal with a number, but not all, of the warning passages found in the New Testament. We could introduce many from the Old Testament, and it would be appropriate to consider them. But eternal security teachers will cry “unfair” if you pull anything from the Old Testament to refute their

theories. For some Old Testament warning passages, look under the list of “if passages in Lesson 7.

Here are some comments on additional warning passages beyond those listed in the student study guide: 1) Heb. 2:1-3.

Heb 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Heb 2:2 For if the word spoken by angels was stedfast, and every transgression and

disobedience received a just recompence of reward; Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

This passage speaks of letting the things we have been taught slip and of neglecting “so great salvation. “ Eternal security teachers immediately apply this to unbelievers, but the Book of Hebrews and this passage appear to be addressed primarily to believers.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered; Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

The Calvinist will say that *obey* refers to obeying the call to salvation, a one-time experience. But note numerous other Scriptures which speak of obeying. Also consider Hebrews 3:12-14; Heb. 6:4-10; 10:26, 27.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 6:4 For it is impossible for those who were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth

blessing from God: Heb
6:8 But that which
beareth thorns and briers
is rejected, and is nigh
unto cursing; whose end is
to be burned. Heb 6:9
But, beloved, we are
persuaded better things of
you, and things that
accompany salvation,
though we thus speak.
Heb 6:10 For God is not
unrighteous to forget your
work and labour of love,
which ye have shewed
toward his name, in that ye
have ministered to the
saints, and do minister.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, **Heb 10:27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

These passages bring up the question of the extent of apostasy that cannot be repented of and the unpardonable sin. A thorough discussion of this is beyond the scope of our study here. Suffice it to say that many have

needlessly feared that any sin would cut them off forever from God. We are not to judge when a person has reached the state of apostasy spoken of in these passages. It is best to conclude that where there is life, there is hope. There is some reason to conclude that any apostasy is unpardonable if persisted in until death. Then, of course, there is no hope.

Discussion Questions

1. Many of these warnings could fit either believers or unbelievers, but they are addressed specifically and primarily to believers.

Lesson 9: Influences of Calvinism

DISCUSSION GUIDE

Introduction

This lesson deals with the influences of Calvinism through the last several hundred years to our own day. You will not want to spend too much time on forms of church government or other sideline influences. Quickly zero in on those influences that relate to the five points of Calvinism. You should not spend a great deal of time discussing the

Questionable Statements About Christ's Work and About Conversion

If you have access to the booklet, *Questionable Statements Regarding the Atonement*, please read it in preparation for this part of the lesson. As you discuss the error that “Christ paid the penalty for our sins,” note that only a guilty person pays a penalty. Christ was not guilty of sin. In Scripture the closest we can come to Christ “paying” anything is Acts 20:28 which speaks of our being purchased with His blood.

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Act 20:29 For I know this, that after my departing shall grievous wolves (CALVINISTS) enter in among you, not sparing the flock.

The Scripture also says we are bought with a price (I Corinthians 6:20).

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Timothy 2:6 says He *gave* Himself a “ransom for all.”

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

This all suggests that He freely gave Himself as a sin offering for us. The just died for the unjust (I Peter 3:18).

1Pe 3:18 For Christ also

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

There is no hint anywhere of some penalty that Christ had to pay.

What does all this have to do with Calvinism? The penalty theory is part of the teaching that Christ took all our sins past, present, and future on Himself so that when we become Christians, all the sins we ever will commit are paid for. If this is so, why should

hell, neither wilt thou suffer thine Holy One to see corruption.

Act 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

The Greek translation of the Old Testament uses Hades, the realm of the dead here. The translators realized, correctly, that the righteous dead did not go to a place of torment, but they avoided the translation “hell” by using “grave.” But this “grave” of the Old Testament

was the abode of righteous spirits, not of the body. Hades obviously had two parts, a place for the righteous dead and another place, the prisonhouse of the ungodly.

In considering good works and their relationship to salvation, you may want to find Scriptures that show we are not saved by good works. These need to be balanced by Scriptures that point out the place and need of good works, such as James 2.

Getting Into the Scriptures

1. You may note that in the Bible we find more passages

about holiness, Christian living, and continuing with Christ than we do about the initial conversion experience. This does not mean, of course, that the initial experience is not important. Calvinists do have a way of applying many passages meant for the Christian to the initial experience. And so, when the Bible speaks of obedience, they will interpret it as obedience to the call to be saved. I John 1:9, 10 speaks of confession of sins by the believer.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness. 1Jn

1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Eternal security teachers will often apply it to unbelievers and to the conversion experience. In essence, they deny the need for continued confession of sin.

2. Our interpretation of Romans 11:29 (the gifts and calling of God irrevocable) is based on the context as well as the teaching that God does allow Himself to be limited by

the free will of man.

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **Rom**

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from

Jacob: Rom 11:27 For this is my covenant unto

them, when I shall take away their sins. Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Rom 11:29 For the gifts and calling of God are without repentance.

Review our earlier study of the fact that God's nature is unchangeable. But He does sometimes change the way He works with mankind. He chose Israel as a peculiar people, the elect. But this does not mean that every Jew throughout

saved only as they choose to be a part of that body and do not turn from faith in Christ.

Discussion Questions

1. Some try to dismiss the whole issue of Calvinism by declaring that it is all a matter of terminology. “We basically agree,” they claim. Why use erroneous terminology when correct terminology is found in the Bible? Why say things that can be misleading? Lesson 10 will help answer this question by showing some of the implications of Calvinism. Instead of saying that “Christ paid the penalty for our sins,”

Lesson 10: The Dangers of Calvinism

DISCUSSION GUIDE

Introduction

No doubt as you have been studying Calvinism, you and your class have been noticing many of the implications. Likely you have already discussed some of the practical implications and dangers of this system of teaching. Today's lesson brings a number of the practical implications of Calvinism into focus. Some have mistakenly dismissed the

conclusions can and will affect people's view of God, of their responsibility to God, of sin, obedience, and faithfulness.

Implications of Calvinism

Discuss these implications one at a time, looking up the Scriptures given and others you may wish to add. Some of these implications of Calvinism can be related to various points and Scriptures noted in previous lessons. Here is a list of these implications with references to previous lessons:

Our view of sin and the Christian—see the warnings of Lesson 8.

Our view of the imperative of obedience—consider teachings on obedience in Lessons 7 and 8. Our view of God's commands—see again Lessons 7 and 8.

Our view of assurance of salvation—see comments on assurance in Lesson 8. Infant damnation—see additional comments in Lesson 4.

Discussion Questions

1. The basic error that underlies the five points of Calvinism seems to be the Calvinistic view of the sovereignty of God. Review some of the highlights of the sovereignty of God

put our entire emphasis on correct belief. We need to balance it with a strong emphasis on faithful living and spirituality. As we live by faith and faithfully adhere to the Scriptures, our practice is bound to be affected. The Word of God will be the standard used at the judgment. See John 12:48 and Romans 2:16.

**Joh 12:48 He that
rejecteth me, and
receiveth not my words,
hath one that judgeth him:
the word that I have
spoken, the same shall**

judge him in the last day.

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Word is not to be handled deceitfully (II Corinthians 4:2).

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to

every man's conscience in the sight of God.

The Word must not be added to or taken from (Revelation 22:18, 19).

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things
[compatibalism, monergism, depravity, electing grace, irresistible grace, effectual calling, general calling, effective atonement, hypothetical

atonement, libertarian free will, bondage of the will, objective grace, subjective grace, natural ability, moral ability, mediate imputation of Adam's sin, immediate imputation of Adam's sin, supralapsarianism, sublapsarianism, infralapsarianism, desiderative will, decretive will, and antecedent hypothetical will.]

, God shall add unto him the plagues that are written in this book: Rev 22:19 And if any man shall take away from the

words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Sola Scripture!

(Not
The Calvinist
Distortions)